

which reveal its composite nature, and force upon us the recognition of the truth that its unity and wholeness are not an ultimate truth or datum to be accepted with natural piety, but rather a problem demanding a theory for their explanation. The biological approach and the many analogies and close similarities between the human and the lower organisms suggest strongly that the cell is the unit of organization, the relatively independent monad possessed in some degree of all the essential attributes of the living being, including the psychical attributes. In this respect the indications afforded by the psychological approach are by no means so clear. We cannot deduce from them the unit constituents of personality; we cannot carry our analysis down to any such units. And we must therefore not commit ourselves without reserve to acceptance of the biological evidence that the cells are these units. But provisionally we may accept the biological indications and apply them to the psychological problem of integration.

Two Alternative Theories of Integration

Accepting these many indications of the composite nature of the organism derived independently from these two lines of research, two hypotheses suggest themselves.

One of these I have developed in some detail in the concluding chapters of my *Outline of Abnormal Psychology*—namely, the hypothesis of hierarchical organization of the monads.

Hierarchical Organization of Monads

This theory may be most readily presented

in terms of
the analogy between the brain and an army
organized on
the accepted pattern; with its hierarchy of
officers, from